1: Kroeber E-5 (1901) 1908
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524 531 A form of the widely spread guessing-game occurred among the Gros Ventre. Two buttons, which were enclosed in the hand, were used. At the beginning each player held one button. One of them guessed in which hand the other held the button. If he guessed wrong, his opponent got four counters; but if he guessed right, his opponent must yield the button to him. When he held two, his opponent guessed in which hand each of them was. If his opponent guessed wrong, the player received two counters; but if his opponent was right, the player must hand over both buttons, and himself guess. The game was played for twelve stick counters. These at the beginning were in a pile belonging to neither of the players. This neutral pile was drawn upon until exhausted, before either player gave counters to the other. This method of using counters was customary in Arapaho and Gros Ventre games.

Fig. 18 (50-4325, 50-4325 a). Dice. Lengths, 15 cm., 16 cm.

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The buttons used in this game are different from those the Arapaho have had in recent years. They lack symbolism altogether, and are even without the red-black color-dualism obvious in the Arapaho game. The elaborate counters, food-sticks, pointers, and head-dresses of the Arapaho are also not found among the Gros Ventre. Of one pair of buttons, one was of brass beads, the other of green glass beads. They were called respectively "long" and "short." Another pair, made of bone, are illustrated in Fig. 19. A single button made of bone, apparently from a tooth-brush-handle, is shown in Fig. 20.

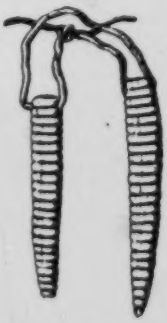

Fig. 19.

Fig. 19 (50-1931 a, b). Hiding-buttons. Length, 7 cm.

Fig. 20.

Fig. 20 (50-1917). Hiding-button. Length, 6 cm.

526 857 Boys shot arrows or threw sticks at a netted hoop, apparently identical with the Arapaho hoop except for nomenclature. The central mesh, called the "crow" or "crow's heart," won the game for whoever hit it. If the "crow's heart" was not pierced, a point was scored by the arrow nearest to it. An arrow passing through the netting without being held in it counted nothing. If one of the hoops rolled within reach, a player was at liberty to

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spear and catch it on his stick, or, if it was flying through the air, he was allowed to do the same. On winning, he put the wheel on top of his head, keeping it there as long as he could. When it fell down, the others all threw their wheels at him while he cowered under his robe. The wheel was usually thrown overhand, as were the sticks.

Another game was played with bow and arrows. The bow was rested in a diagonal position or held in the hand, while an arrow was several times tapped against the string and then suddenly released so that it was thrown several feet. Another player then followed, trying to cause his arrow to be thrown so as to rest on the first. If none of the players succeeded in hitting the others' arrows, all the arrows used were put aside in a pile as stakes, and the game recommenced.

Fig. 21 (30/1859). Grass Target. Length, 23 cm.

Still another game played by boys consisted of five sticks or arrows. The smallest, a white stick, was thrown ahead, and the longer sticks were thrown after it. The stick that came nearest the short piece won as many points as agreed upon, but a stick resting on the short piece won the game. This game, like others of boys, was played for arrows.

Another game played by boys was to throw sticks at a forked stick stood up in the ground. A player whose stick rested in the fork won the other sticks played with. If all the players missed, they laid their sticks into the fork as stakes. They continued to do this after each throw, until a player, by dropping his stick into the fork, won all those that were there. The sticks were thrown from a mark in the ground made at a certain distance from the fork.

Boys played still another game by throwing sticks so as to strike the ground, bounce, and slide; the one throwing farthest winning the sticks of the others. These sticks were held at the very end, and thrown underhand. Like all sticks or arrows used in games, they were called "kanii." Sometimes longer darts were used, which were slid over the instep of the foot.

Boys also played by setting up three sticks or arrows in a row, and shooting at them. The one whose arrow rested nearest the middle upright stick won. In case of doubt, a small stick was used to measure the distance. This game seems to have been played indoors. Outdoors the shooting would be from a greater distance. Whoever came nearest to the mark then threw up and shot at a bunch of grass, exts'ta". If he hit the bunch while

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it was in the air, he won. This game was played customarily for arrows as stakes. Such a bunch of grass which was shot at is shown in Fig. 21. It is curved, and tapers to one end, and it is wound with sinew.

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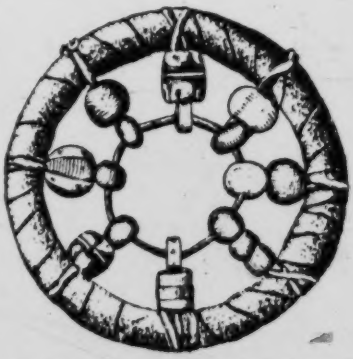

Fig. 22 (50-1954). Gaming-wheel. Diameter, 8 cm.

Adults — instead of throwing sticks, or shooting arrows at a netted hoop — rolled a small hoop in a carefully cleared and smoothed place towards a log or obstruction, while they threw at it with arrows or sticks, trying to have the hoop and the arrow in contact when at rest. The hoops were ornamented with beads or other small objects of different colors or shapes, and certain values in counters were given to each of these ornaments (Fig. 22). Usually there were two small banks or logs, one at each end of the course, a hoop being rolled alternately back and forth. It is said that, in order to score, it was necessary for some part of the hoop to rest on the point of the arrow, the shaft not counting. If several of the sets of beads on the hoop touched the arrowhead, the score was the sum of the points of the several ornaments.

Shinny was played with bent sticks and a ball by young men against girls. In driving the ball towards the goal, each player tried to keep it to himself as long as he could. The balls were stuffed with deer-hair. The goal at each end of the field was marked by a pair of monuments of stone. It is said that the young women often won from the young men.

Ball was played by women or girls standing in a circle and striking the ball back and forth with the open palm until one missed it, whereupon all rushed for it. Whoever secured the ball started throwing it again. Sometimes it was thrown from one to another around a circle. When one failed to catch it, the others scattered. Picking up the ball, she pursued them with it while they looked for buffalo-chips on which to stand. There they were safe. Some, how-

Fig. 23 (50-1896). Women's Football. Diameter, 14 cm.

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ever, could find none to stand on, and this was what gave rise to the excitement and amusement.

Girls sometimes kicked a football upward, as if juggling with it. Such a football was kicked with the instep, either while free or while held by a string. Fig. 23 shows such a football about six inches in diameter. It is said to be made of the skin of an unborn buffalo-calf, and to be stuffed with fur. It is covered with an unknotted network of sinew strands.

The ordinary balls are much smaller than this one, and lack the sinew network. They are made of soft-dressed skin, and painted. In construction and appearance they are not to be distinguished from Arapaho ghost-dance balls, except that none have yet been seen with a plume on the attached thong, as is customary with the Arapaho. One, approaching the last in size, was said to have been struck with a stick, and is therefore probably a shinny-ball. It lacks a thong. The others are smaller, usually with a double thong, and are said to be stuffed with hair.

Fig. 24 (50-1981). Ghost-dance Ball. Diameter, 9 cm.

Specimen Museum No. 50-1729 is the thongless ball mentioned as used with a stick. It is painted red. One side has been lightly gone over with a dark paint, blue or black. In the middle of the red side is a small dark cross.

Specimen Museum No. 50-1728 is painted yellow. Along the seam where the two hemispheres are joined, it is red. On one side a hand is outlined in green; on the other side, in red. An Arapaho ball described[1] had a smaller hand painted on it, because, it is said, the hand threw the ball.

The ball one side of which is shown in Fig. 24 was said to have been made in connection with the ghost-dance. One side is primarily dark blue or green; the other, yellow. Each side has on it a central spot and a ring of the opposite color. The symbolism of this painting is not quite consistent, but recalls that of the Arapaho. On the dark side three concentric circles were distinguished, representing three successive existences of the world; the fourth was still to come. On the yellow side the central spot represented the entrance to the sky. It thus seems that the two sides of the ball represent heaven and earth, the future life and this.

[1] See Bulletin of the American Museum of Natural History, Vol. XVIII, Part IV, Fig. 150.

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Fig. 25 shows one side of a small ball painted yellow, on which is a rude embroidery in red, yellow, and green quills, representing a bird. On the opposite side is a red quilled cross. The bird-embroidery recalls the quill-ornamentation of an Arapaho ghost-dance drumstick and hand implement, both of them with stuffed heads of painted skin; also the painting of a crow on an Arapaho ghost-dance ball.[1]

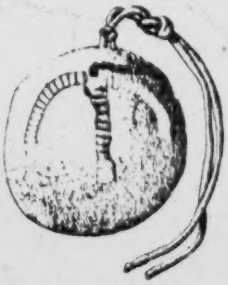

Fig. 25 (50-1731). Embroidered and Painted Ball. Diameter, 7 cm.

A game of throwing willow sticks on the ice, to see who could slide them farthest, was played by women. These sticks were sometimes tipped with buffalo-calves' horns. Young men, as well as women, sometimes threw horn-pointed sticks on the ice. It is said that women used long sticks, young men short sticks.

Children slid on the ice at a place they had made smooth. A boy and then a girl would slide alternately. When the whole party had slid one way, they would return, sliding in the opposite direction.

A toy made to slide on the ice consists of a bone to which two feathered sticks are attached at a diverging angle. It is called "tataxtsitcebya$^{n}$." The object is to bounce or slide the implement over the ice as far as possible. This type of object is found among a number of Plains tribes.

Fig. 26 (50-1788). Bull-roarer. Length, 58 cm.

Boys' sleds for coasting on hillsides were made of several buffalo-ribs held together at each end by a long thong winding in and out around the two halves of a split stick. A buffalo-tail was tied behind. These sleds were called "sö$^{w}$ä$^{w}$haana$^{n}$." When a man presented such a sled to another man's boy, he received presents from the boy's parents. In early summer, when the grass was green, toboggans of rawhide were used on the hillsides. The front was held up and bent over, and the bottom soon became very smooth.

Slings were used by boys for killing birds and small animals. The entire sling was made of skin. The thongs were passed through holes near the

[1] See Bulletin of the American Museum of Natural History, Vol. XVIII, Part IV, p. 395, Fig. 151.

1t Kroeber E-5 (1901) 1908
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All that has been described took place for four successive days. While it is not clearly so stated, it seems likely that the four nights on which medicine was given to the dancers' wives constituted the four-days' period of painting and dancing. On the fourth day, after the dancing, certain special spectacular ceremonies were gone through, analogous to those which in all the succeeding dances terminated the ceremony. In this dance, however, a second period of four days, in which the dancers acted in their assumed capacity of being crazy or foolish, followed these spectacular ceremonies of the fourth day.

On this fourth day, two prominent chiefs, noted for their success in war, were selected. They held bared knives, and two tent-poles were brought to them. Each of them recounted four of his most distinguished coups. They then cut up the tent-poles into small pieces, and piled them up at the fireplace of the lodge and set them on fire. The flames blazed up high, while the dancers stood north and south of the fire with their "grandfathers" and danced. The fire was kept up and tended so that all the wood would be simultaneously consumed. The dancers' relatives held them by the hair or body, wherever they could seize them, while the dancers stood like horses trying to break loose, and blew their whistles. Each tried to be the first to rush into the fire. They seem to have moved toward the fire four times without entering it. The fourth time, at a signal, they were released, and rushed into the fire, dancing and stamping it with their bare feet until they had put it out. Medicine was put on the skin, and no one is said to have been burned; but men have fainted in the fire. One informant, who said that he had been the first to jump into the fire, stated that the soles of his feet became very hot, but that his skin was not burned.

After the fire had been put out, the dancers went to their "grandfathers," who prayed over their bows, put medicine on them, and gave them to the young men. The old men then sang and the dancers marched around in a circle for four songs. At the end of the last song, they ran out of the lodge, racing to a monument, which had been erected by the young men of other companies, at some distance to the southeast, and back again to the lodge. As they returned, each passed between two men standing near the entrance of the lodge, to whom he gave his bow as he ran between them. One of these two men was the tallest man that could be secured; the other was as short as possible. One of them took the bows of the tall division of dancers; the other, of the short division. It is said that these two men received bows until they had a large armful, but that they never made a mistake in taking a bow from a man of the other division. It appears, however, that the racers carried their bows in their right or left

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hand, according as they belonged to one division or the other. Vessels of water were ready to pour on the racers in order to cool them. The four "brothers," the dancers previously separate from the rest at the eastern end of the lodge, did not run with the crowd, but started out slowly together, their faces covered with their robes. They trotted at a slow pace over the same course as the other dancers. As they returned, long after the crowd, the boys, young men, and young women of the camp, had gathered on both sides, and pelted them with buffalo-chips until they reached the dancing-lodge. There is, in this slow following of the pledger and his three companions, a reminiscence of the white-fool, the dancer of highest degree in the Arapaho crazy-lodge, who on all occasions contrasts by his slow movements with the other dancers.[1] After the return of all the dancers, they presented horses loaded with property to their "grandfathers," and these made similar presents to them. These gifts seem to have been payments to the old men for their instruction and painting, and to have been made at the conclusion of the part of the ceremony which was under their control. From this time on, the dancers' wives returned to their tents, and took no further part in the ceremony.

After this followed two observances. It is not certain which of the two came first. A crowd of people were waiting for the dancers in the open. The dancers, wearing their best moccasins put on loosely without being tied, left the lodge; and the waiting people, mostly women and children, ran after them, pulling off their moccasins, and, when they could not succeed in doing so otherwise, seizing their feet, and tripping them as they went. The dancers did not try to escape, or save their moccasins, but allowed them to be taken. Or, again, an old man who was poor was selected, and, having been given a pipe to smoke in order that he might accept, he went to the east of the camp-circle. A buffalo robe was brought, incensed four times with sweet-grass placed on burning charcoal or buffalo-chips, and then placed over the old man, with the hair side out, as, bent over, he knelt on the ground. The dancers gathered about him, and

[1] According to an Arapaho account obtained, somewhat different from those previously utilized, there are two white-fools, not one. It is not clear which information is more correct. The white-fools always follow the dancers. If one of the ordinary dancers should be behind them, he would become unable to move. This is the result of any violation of a rule of the ceremony by a participant. In such cases the white-fools have the power to cure them by taking off their owl-feather head-bands, and rubbing them over the body with them. The white-fools are addressed as heiqâbihin ("sisters-in-law," strictly, "brother or sister-in-law" of opposite sex from the speaker). The dancers, to look at a person, put their head to the ground, and pretend to look with their rump. They throw dung into tents, calling it "food." If people look at them through awl-holes in a tent, they at once shoot the tent in that place. Going out on the prairie, they say, "Let us not shoot into the air," and shoot up. When the arrows fall in plain sight, they cannot find them: if they fall into brush or tall grass, they find them at once. They imitate, often with obscene renderings, anything that they hear, such as a person's speech, or a dog's bark. They paralyze dogs by pointing at them an arrow to which tetemâtcî is attached. They give the dogs they kill to their "grandfathers" to eat. As soon as they take off their head-bands, they become rational. Mooney's account of the Cheyenne and Arapaho crazy-dance, which seems to refer chiefly to the former, mentions two white-fools; compare Ghost-Dance Religion, op. cit., 1033.

# CHAPTER VIII

## CHILDHOOD

858 In the days before the buffalo disappeared and before formal schooling was available, childhood, it was said, for girls was shorter and for boys was longer than at present. A girl was ordinarily [582] given in marriage before she was twelve years old—certainly before she attained physiological maturity. A boy on the other hand, though seemingly anxious to participate in hunting and in war as soon as he was able, was not forced to bear the full responsibilities of adulthood until the end of adolescence. While there was considerable variation from family to family in the amount of time required of children in training for practical tasks, all enjoyed a considerable amount of " free time."

### PLAY

857 Singer and Coming Daylight, the two oldest of our informants, in recalling the amusements and pastimes of their youth, decided 526 that sliding down hills was one of the most pleasurable as it could be done at any time of the year. In winter, when there was snow, [493] the boys used a kind of sled made by lashing buffalo rib-bones together. Girls managed just as well by simply sitting on their robes and holding between their legs the end which usually hung free. In summer a stiff buffalo hide was used for sliding down the grassy slopes.[1] When the water was frozen, boys and girls alike [524] skated with their feet on the ice, thus clearing a slick surface on which to spin their tops made of horn.

857 Swimming, however, was the great sport in summer. Girls left their dresses close to the bank, those of the older girls in a neat 526 row closest to the edge and those of the smaller girls in the next 481 row. Beginners used the dog-paddle, but the boys developed profi-

[1] For this and some other types of amusement, see Kroeber, 1908, pp. 190-91.

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13



ciency with the overhand stroke and girls with the breast stroke.[3] Sometimes the children amused themselves by rolling down the bank so that their bodies made a loud smack as they hit the water. At other times they held contests to see who could dive and stay under the longest time, or who could make the biggest bubble by exhaling under water. Follow-the-leader was played even in big rivers like the Missouri, but only the more courageous participated in this game. The one who had the reputation as bravest was the leader, and Coming Daylight claimed that she, herself, often led off, one of her accomplishments being the ability to swim quite far under water.

There was no adult supervision of children at play and they spent much time at the water's edge, even when not intending to swim. Modelling in clay was done by boys as well as by girls. The latter liked especially to form wet clay into "parflesches" and incise marks to represent beaded and painted designs.

Walking on stilts, teetering on logs, swinging by standing in a loop of rawhide, all were considered enjoyable activities for little girls. Nevertheless some of their games were quite rough and-tumble. In one such game, girls formed a circle, each pinching the flesh on the back of her neighbor's left hand; while standing thus they sang a song which was repeated as many times as necessary until someone let go of her neighbor's hand; whereupon this girl was jumped on and mauled by all the others. In another game, one girl, with her eyes closed, would try to find the others who were seated in a row on the ground. Different ones would call out: "This way! This way!" Each was anxious to be the first discovered. As soon as the girl who was "it" touched one of the others, she picked her up and, carrying her upside-down on her back to the spot from which she had originally started, she dumped her burden on the ground. This procedure was repeated until "it" had carried each girl, but the last one to be dumped was tickled unmercifully by all the others.

Girls played with two kinds of balls. One type was of buck-skin stuffed with deer-hair. This they would toss to one another. The other type of ball was large and made from the bladder of a buffalo cow dried and stuffed.

[3] The marked ability of the Gros Ventres in swimming was noted in 1833 by Maximilian, p. 72.

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13



857 526 buffalo cow, dried and stuffed. This type they would bounce and kick. A popular game played among girls in spring was as follows. The girls holding hands formed a big ring. One girl in the center would have a ball. She would throw it at anyone in the ring. When she hit her chosen victim on the chest with the ball, the girls let go of each other's hands and each ran for a piece of buffalo chip where she would be "safe." [a]

A game played by boys and girls together in the evening was as follows. The children would line up according to size behind the tallest boy who would have in his hand a stick which was smouldering at the end. Each child held on tightly to the one in front of him. The boy holding the stick would try to touch the smallest child at the end of the line. The line would writhe as big sparks would fly and sometimes hair got singed. One old woman, recalling this game, remarked: "I don't know when we would get to bed, we had such a good time!"

857 524 Sometimes the children would send one of the group on an errand. Those who stayed behind would wet their hands with their tongues and say: "We will watch this to see if it takes you a long time or not." If their hands were still wet when the member of the group returned, they decided that he had done the errand very quickly.

When there were pretty clouds in the sky a little girl might point one out to the other children and tell them to watch it. Then she would stand at the bank of the river, bending over at the waist and violently flinging her arms from side to side while singing. The others would watch the cloud and tell her that it was disappearing and soon it would be gone. "They used to think they could make the cloud disappear by singing that song."

[821 789

[576] If a group of girls were playing together and some one boy, say from seven to nine years old, would butt in, the girls would all sit down to show that they resented the intrusion. If the boy did not leave, the girls would then form a circle around him and sing a derisive song. Thus the boy would be shamed and run off. The opportunity for this did not occur very often, since boys from about the age of seven usually went off to be by themselves

[a] For description of ball games and illustration of type of football, see Kroeber, 1908, fig. 23.

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13



at play. It was said that a girl, of course, would never think of attempting to break into a group of boys. 857 524

Sometimes a group of boys tried to break up the girls' play. One way they pestered them was to wait until they were about to slide down a hill. Just as a girl would be ready to start, one of the boys would grab one of her legs and spin her around so that she would go down the hill backwards.

A favorite sport among boys involved skill in shooting arrows.[4] One game was to plant a marked arrow as a target. Then two boys would shoot two arrows each, and the one whose arrow came closest to the marker would take the arrows of his opponent. Sometimes they would see who could shoot the greatest distance. An interesting variation was to fasten a bow to upright sticks, one stick shorter than the other, so that the bow slanted with the string up. The player would stand on one side of the bow and tap the arrow against the bowstring to get the string vibrating, and when he judged the vibration sufficient to send the arrow toward the marker about 35-40 feet distant, he would release the arrow. Then another player would try his luck. The one who came closer to the marker would take the arrow of the one who lost. 857 526

Boys played a variant of the hoop and pole game. The hoop was larger than that used in the game as played by adults and a split stick was used as lance. The thrower aimed at the center of the wheel and, if he hit it, the shot was called "the crow." Another wheel game played by boys was rolling hoops made of green willow wrapped with willow bark. There were no cross-pieces in this wheel which was about 16 inches in diameter. Two teams lined up and the hoop was rolled as swiftly as possible by a member of one team while the members of the opposing team by shooting arrows tried to hit the rim of the hoop. If one succeeded and thus stopped the wheel, he retrieved his arrow, placed the hoop against a rock and had a chance to hit the rim while the hoop was at rest.

Occasionally there was trouble between boys who were contesting. Thick told of one occasion when he and his partner were betting against two other boys. Thick himself happened to make the winning point by splitting the upright arrow at which they 857 526 578

[4] Some boys' games are described by Kroeber, 1908, pp. 186–87.

2: Flannery E-5 (1940-1948) 1953
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were shooting. "Just as I leaned down to pick up the arrows which had been bet and fairly won, one of the other boys got mad and shot at me. The arrow hit my hand and I bear the scar to this day. On another occasion at the same kind of game, my partner and I won, and one of the boys of the opposing couple hit both of us over the head with his bow. My people always discouraged me from fighting—I was a shy boy in any case—but my partner took the bow away from one of our opponents and in turn hit him over the head. The opponent ran home and reported to his parents. His mother was the kind who took up for her sons and so she came toward my partner and me. My partner was still angry and called out to the woman: 'We are going to shoot you with our arrows if you come any closer!' Whereupon the woman turned around and went back without saying anything. When our parents heard of this, however, both my partner and I were given a good tongue-lashing for having threatened a woman."

In summer, boys of the same band playing together as a group expected a fight if they came in contact with a group from another band. While sometimes they used bows and arrows in this type of fighting, more often they used mud balls propelled from the end of a willow stick about three feet long. Thick gave the following account of one of these battles in which he participated as a boy.

"One summer day I was with my band group, the Frozens. We expected we might be raided, so we had already prepared mud balls and were modeling clay figures—horses, buffalo, men, and so on—when the Upper Quarters gang attacked. We Frozens grabbed our sticks and mud balls and ran into a coulee and then turned on the Upper Quarters. As the latter approached they protected themselves by holding their robes up in front of their faces, since the mud balls were aimed at their heads. Jim Shortman happened to be the member of the Upper Quarters who was 'bravest' and in the lead. I aimed at him and Jim put up his robe and warded off the shot; but Dwarf, who was right beside me, threw a mud ball immediately after I had and hit Jim right in the eye, breaking the skin and knocking him down. When they saw the blood, Jim ran home and the others, especially Dwarf, were scared. When Dwarf saw Jim's father coming toward

3; Cooper E-5 (1938-1940) 1957
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of the deer-hoof rattles as the dancers jumped in the fire, was recorded, number 62, as sung by The Boy. It contains just one word meaning: "I wonder what makes me so crazy" (i.e., so crazy that I will jump in the fire). After the singing of the four songs, when the fire was blazing well, the Crazy Dancers said "Ya" and leaped barefooted into the fire and trampled it out with their bare feet. No case is on record of a dancer's feet being burned. As noted previously, the dancers in some way represented millers (moths).

It was a common custom for enemy-friends, male or female, of the dancers to rope them just as the latter were about to jump in the blazing fire and to release them only after the fire had died down or been stamped out. On release, the dancers would step only in the coals or ashes. Coming Daylight had so held back an enemy-friend on one occasion. Some women were quite strong enough to so hold men dancers back. At other times the men would break loose from the women. All this was done as a practical joke on the enemy-friend. Sometimes a wife would so hold back or try to hold back her husband, with a rawhide rope tied to his belt, apparently out of fear for his safety.

After the fire dance came a series of rites or observances which we are calling the bow rites, as the bow enters prominently into them. They consist of a dance, a race, bow-tightening, arrow-shooting, and moccasin plundering.

Before the dance began the Crazy Dancers selected two prominent men from another age-group than their own to act as referees for the race that followed the Dance. These two, one for the "talls" and one for the "shorts," took their places on either side of the dance lodge door. Then the grandfathers took the bows of their respective grandsons and, to the accompaniment of the deer-hoof rattles, sang four times a wordless song, number 63,— sung by The Boy and recorded by us. The dancers did not join in the singing as they had their whistles in their mouths. During the singing, the Crazy Dancers, in a mass, "talls" and "shorts" mingled, but with each team of two to four led by its grandfather carrying its bows, moved clockwise in a sort of dancing walk around the inside of the dance lodge, beginning at the left of the entrance. The singing and dancing were so synchronized that the

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13



mass of dancers would reach the right entrance at the ending of the fourth singing. On arrival there, the dancers said "Ya" and grabbed their bows from the hands of their grandfathers and started their race.

They ran pell-mell toward a mound far outside the camp circle, rounded the mound clockwise, raced back to the dance lodge. All the dancers, "talls" and "shorts," had to take part in the race. Their grandfathers did not accompany them, but the two old men criers, of the "talls" and "shorts" respectively, ran along with them.

Each of the "talls" and "shorts" on reaching the dance lodge gave his bow to the respective referee at one entrance. The losing side, "talls" or "shorts," had to give a smoke to the winners.

While the dancers were racing, the two old criers were having a race of their own, a race which provided "lots of fun" for the spectators. Along the way the boys would in fun pick up buffalo chips and throw them at the two old men. At one Crazy Dance, the two racing criers were The Boy's father, Lame Bull, and another old man, both crippled. The latter was outdistancing Lame Bull, but the boys bothered him so much that he left off the race to chase them, while Lame Bull kept going and came in the winner. The other old man accused Lame Bull of framing him. According to Turn Toes, the four "elder brothers" or councilors were the ones who raced and were pelted with buffalo chips, but we did not have opportunity to discuss the point in detail with him.

After the race and the subsequent smoke to the winners, came the bow-tightening rite, for which some poor old man was chosen. The referees re-distributed the bows to the dancers. The dancers then each put on their best moccasins and an old robe with a hole in the middle to be worn like a poncho, the old robe being "in imitation of millers."[20] The old man would get ready well away from camp, lying face down on the ground with his head covered with a robe. Each dancer would tighten his bowstring, bracing

[20] In 1948 The Boy stated that this robe made from discarded lodge covers hung down the back, with only enough in front to hold it on. It was painted red at the four corners and at the neck; owl "pelts" were attached between the shoulders, the large feathers having been removed, and hung down the back. When the garment was worn it looked as though the dancer's shoulders were painted. [R.F.]